The Interspecies Newsletter

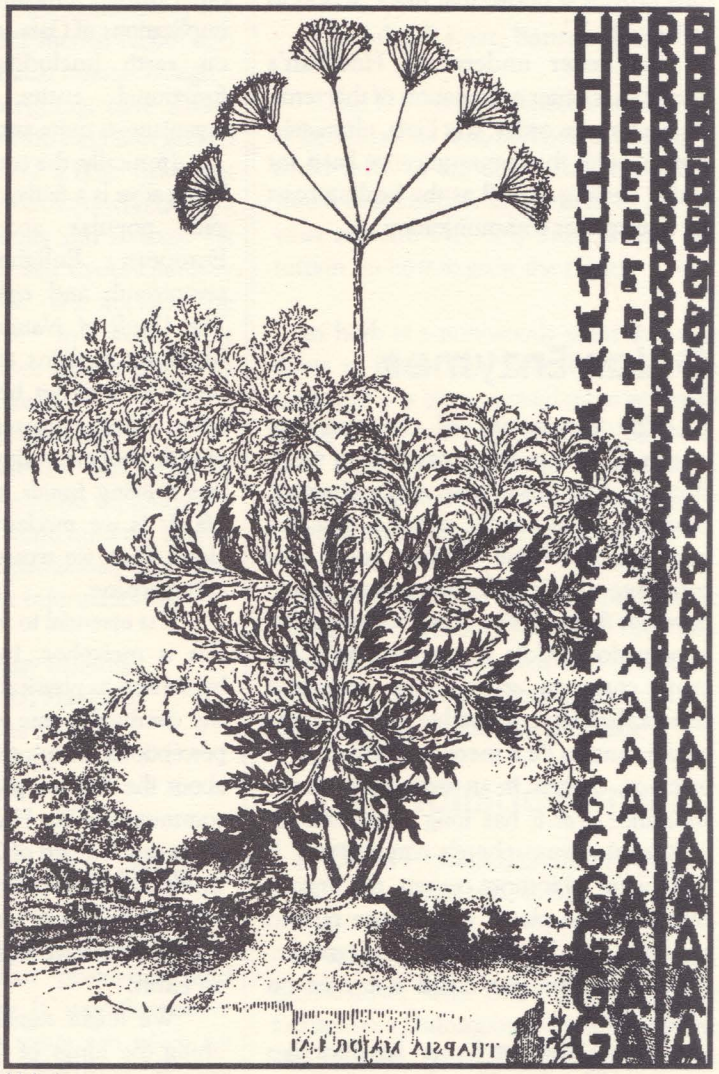
Summer 1995

Published Quarterly by Interspecies Communication Inc.

The Remedy Garden

We are busy as the newsletter goes to press; co-producing, (with ICERC-Japan) phase one of the IC sperm whale project—described in the last newsletter—at two sites in Japan during the month of June. During August at least three of us will be working with humpback whales off the coast of Alaska. There are still a few open spaces if any readers would like to join us between August 20th-30th. The article below, excerpted from my recent book, **Why We Garden,** *(Henry Holt 1994 offers an unorthodox, yet pertinent slant to the larger subject of interspecies communication. Have a nice summer.*

—Jim Nollman, May 15, 1995



Valerian

Many herbs active ingredients—the chemical substances that define certain plants as herbal remedies in the first place—often play no identifiable role in the actual metabolism of those plants. Yet the sheer abundance of these so-called *secondary ingredients* makes it difficult to explain their production as a mere coincidence of nature. Some herbalists c hoose to go out on a metaphysical limb and declare there can be only one explanation for it: certain plants developed these secondary ingredients to heal the animals who make use of them. The result is symbiosis: one of the most ancient and now, mostly subconscious, forms of interspecies communication available to human beings. The herbs cure us as they always have. We grow more of them in return. As long as they keep healing us, their own evolutionary success is assured. We make sure of that.

As fantastic as this sentient relationship may appear to those disbelievers who prefer to subscribe to a strict rationalist (and typically non-communicative) view of nature, indigenous cultures the world over have always endorsed it as *the* essential lesson in how healing occurs. Traditional healers maintain that a person's awareness of the herbs he or she uses directly effects the curative capabilities of that herb. But this link can not to be easily interpreted (or even debunked) as *merely* psychosomatic. In most premodern cultures, the process of healing is perceived as a vital attunement between healer, patient, herb, and disease. Herbs work to strengthen the whole system of the body and not just to overcome the symptoms of a disease.

People who rely on locally grown herbs to heal themselves end up merging their own health with the ecology of home. By growing their own medicine at the place they live, they end up balancing inner ecology with outer ecology. This balanced attunement is a key factor in establishing what is known as *a sense of place*. As that term refers to growing herbs locally, it offers a grand vision of symbiosis, providing a descriptive name for the process that links healing, home, garden, and interspecies communication. Humans learn to love the place they live which is the beginning of healing the place they live. Many nature writers and philosophers now believe that a sense of place may be nature's own best medicine for surviving intact into the next millenium.

Modern herbalist David Hoffmann takes the link between health and local ecology a step further. He asserts that using herbs

connects the human body directly to Gaia. In the same way that an aspirin can be understood as a capsule of chemical components, traditional herbs can be understood as a 'capsule' of planetary life force, what the Hindus call *prana*, what the Chinese refer to as *chi*. In a clear leap of faith, Hoffman concludes that herbs establish a direct link between a person and the biosphere in the cause of facilitating our own homeostasis. Herbs thus provide a bridge that links person to Gaia.

To better understand Hoffman's assertion, a better explanation of this term, *Gaia*, seems in order. It is Gaia, ultimately, that provides the communicative basis for herbal healing as well as the healing basis for interspecies communication.

Gaian Enzymes

The luminosity of the sun has increased 30% over the past billion years. Because heat and light affect chemical processes, one would assume that the percentages of the various gases that constitute the Earth's atmosphere should have also fluctuated by about 30% over that same period. Oddly, the percentages of the most common gases have remained remarkably stable; too stable, in fact, for the equilibrium to be a mere coincidence. For instance, oxygen is an extremely volatile substance. Yet it has long accounted for 21% of the atmosphere's composition. If there were a bit more oxygen, the organic matter on the planet would have burned up long ago. If there were less, oxygen-breathing organisms could not exist on planet Earth.

British chemist James Lovelock has proposed The Gaia Hypothesis to account for this atmospheric stability amidst so many other changing conditions. The Gaia Hypothesis proposes that the biosphere–the 'skin' of the planet composed of all the life in the air, on the surface, and under the soil--actively manipulates the composition of the atmosphere. Although we usually think of 'life' as disparate, disorganized and non-communicative, Gaia declares the opposite, that the biosphere is (in Lovelock's own terms) a "self-regulating organism" that controls the chemical composition of the atmosphere for the express purpose of assuring that life, itself, remains viable. The whole biosphere breathes through the cumulative respiration of all the individual life forms that exist on Earth.

For us to 'know' Gaia as a scientific reevaluation of atmospheric chemistry is one thing. Grasping the existential implications of Gaia–or us to 'know' all life on earth (including ourselves) as a functional entity, a self-regulating organism–is quite another.

Ironically, the concept of the Earth *not* being alive is a fairly new idea that did not gain popular acceptance until the European Enlightenment of the seventeenth and eighteenth century. In *The Death of Nature*, ecologist Carolyn Merchant explains that before that time, nearly all societies believed the earth was alive. Most cultures were even more specific about it, maintaining that the Earth was a living *female* being, the mother of life. It is we modern people who stand alone when we recast nature as a kind of vast machine.

It is essential to recognize that none of this is metaphor. In fact, accepting the hypothesis as physical reality demands that we overhaul some of our deepest-held perceptions about the Earth as well as about the human place within the larger community of life. Human beings are, after all, as much a part of Gaia as anything else. Knowledge of our own active participation offers each one of us a philosophical sea change in how we regard our presence here on Earth.

We might regard ourselves as a cell lining the lungs of Gaia. Every time we breathe, Gaia also takes a breath. German conceptual artist, Mickey Remann, somewhat inscrutably refers to people who feel (rather than just know) the existential implications of the hypothesis as "Gaian enzymes for creative reality marketing". For those who have forgotten their high school biology, an enzyme is an organic substance produced in the cells of living plants and animals (or in this case, Gaia), that causes changes to other substances without altering itself in the process.

Angelica archangelica

Proponents of environmental reform might be included among the reality marketers. Many environmental writers and organizations actively enlist Gaia as a guiding principle to invoke new cultural attitudes towards the Earth. Some environmentalists assume, perhaps naively, that an intellectual grasp of Gaia will, on its own, transform the human disposition towards the earth. Unfortunately, as powerful as the concept is, it is still an abstraction. It is like going to church to actually *find* God but then hear a sermon about why we *should* believe in God. Nothing to find there.

In other words, Gaia could be something directly perceivable–a feeling and an experience of the Earth–and not just another provocative idea to be added to the growing total of all the abstract ideas we devour on a daily basis. We can grasp the idea of it through an act of intellect. But we can only perceive Gaia by attuning to nature. We need something beside information about Gaia to know Gaia.

Therein lies the value of David Hoffmann's assertion that herbal healing balances inner ecology with outer ecology. Balancing inner ecology with outer ecology is a hallmark of Gaia. If Hoffman is correct, than herbal healing as practiced in the remedy garden can provide us with a direct perception of Gaia. Planting a few herbs out in the backyard may provide us with all the profound feelings we dredge up when swimming with dolphins off some tropical isle at $1500 a workshop.

Certainly, every form of gardening is capable of stirring a seminal perception of Gaia. However, the perceptions that well up in us while gardening are mostly non-political. We enjoy these gifts relatively free from public challenge. But the implications of cultivating a functional *herb* garden are different than that. They are not only provocative, but controversial as well. The change in implication occurs when the herb garden is also used as a remedy garden. While the subject of herbal remedies makes some people want to attune to Gaia, it makes others want to burn this garden to the ground.

It therefore serves us to step lightly down this garden path, pass through the garden gate slowly, and keep our expectations humble. Once we step inside and examine the powerful plants that grow there, and take a good look at the perceptions that arise inside ourselves as we tune to the healing properties of those plants, we may find no easy route back to the old medical worldview. Learning to trust the remedy garden means that a trip to the doctor can never be the same again.

Dewy Sheaves

The path to the remedy garden first passes through the herb garden. Just about everyone plants a few herbs at some point in their lives. There are people living in tiny studio apartments in Manhattan, miles and miles above and beyond the nearest patch of dirt, who still manage to grow parsley, chives, and cilantro on a sunny windowsill. That sprouting greenery may be the only direct connection to gardening–not to mention dirt–that these city-dwellers ever get to enjoy; pocket paradise planted on a bolted shut window sill on the 99th floor. Then again, what's a burrito without fresh cilantro?

An herb garden is usually a far more casual affair than either a vegetable garden or flower garden. It may be the herbs, themselves, who refuse to abide too much attention on the gardener's part. Unlike vegetables and flowers, most herbs (although certainly not all) care little whether the soil is shallow or deep, rich or poor. They know how to hold the earth. Unlike pretty cultivated flowers and fullsome vegetables, herbs are mostly tenacious weeds with a good beside manner. They have communicated to us in a way that has grabbed our attention.

There is much evidence that the earliest gardens were not pleasure gardens; pocket paradises running rampant with wondrous flowers and fullsome vegetables,but rather herb gardens. Most of the *decorative* plants in the famous gardens of antiquity were planted and prized primarily for their healing powers, secondarily for their value as a spice, and only thirdly for their aesthetic value.

In other words, The original herb garden was always a remedy garden: the place they grew the medicine. That also means, of course, that the first gardeners were also the first doctors. The gardens of the Egyptian queen Hatshepsut were sited around plantings of the myrrh tree, and chock full of the medicinal plants of her time. Roots from various healing herbs were found mummified in her tomb. The famous hospital gardens of the medieval Arabic world foreshadowed the ubiquitous physic gardens of Western Europe in the sixteenth century. Both were remedy gardens. The first botanical garden in all of Europe was started by a pharmacist, Luca Ghini, in Renaissance Bologna. Ghini's garden was a remedy garden.

In many respects, the *modern* herb garden, the one you and I might be most likely to start, is actually an herb museum. We are not healers but collectors, more interested in the growth of our collection–the history of the plants inside, the subtleties of identification and nomenclature–rather than in actually employing any of those aromatic plants for healing reasons. As a museum, the herb garden is a symbolic garden, a semantic garden, a historical garden. A walk through it evokes images of the middle ages; a time when so-called 'medical technology' referred primarily to mortars and pestles; when housewives and monks and pre-feminist 'witches' browsed the garden paths on any bright sunny morning gathering dewy sheaves of aromatic plants; pinching a leaf here, a flower bud there, searching out the raw material for daily potions, decoctions, elixirs, and infusions. The more we walk inside our own herb garden, the more we come to recognize that this medieval garden is actually the direct antecedent of a late 20th century browse down the aisles of a drugstore trying to decide whether to buy the 12 hour cold capsule with eight preventatives, or the 6 hour cold tablet with 12 preventatives.

Cilantro

Perceiving the herb garden through symbolic eyes produces an interesting side effect. Even as we try to understand how ancient lay people may have related (and depended on) the herbs in their lives, we must also consider how the healers, themselves, first acquired the essential skill of equating a certain herb with a specific malady. What caused these first doctors to chew on the bark of the willow tree and know intuitively that here was a cure for headache? This was a momentous discovery. After all, she had just discovered the active ingredient in aspirin.

Certainly there had to have been an aspect of trial and error which occasionally led to deadly results. Nor can we discount the strong possibility of attunement: that pre-industrial human beings may have been much more sensitized to such herb induced alterations in the normal course of any illness, no matter how minor, and thus even the hint of a cure might have been capable of stimulating the body to heal itself.

Some modern herbalists believe pre-cognition played a part as well. The best ancient healers worked through visioning, perceiving *in advance* the ways a new plant

would affect their patients. Ultimately, these ancient herbalists must be regarded as savvy mentors of anyone seriously interested in the field of interspecies communication. What they did with herbs 10,000 years ago, we're trying to do with dolphins and chimps today.

The Chaste Tree

That is one reason so many modern herbalists assert that herbs are far more than mere chemical agents, and are, in fact, active participants in the healing process, a kind of botanical guide leading the human body and mind towards homeostatic equilibrium. Within the gates of the remedy garden, it may have always been the plants themselves that whispered the healing secrets of their alkaloids to any human sensitized to listen for them.

A pre-industrial oral tradition assured the transmission of herbal knowledge down through the generations. Likewise, healing was considered to be a very desirable skill in any society. A person able to cure another accrued much personal power. The education of an herbal healer was as involved with philosophy, religion, and politics as it was with gardening and plant identification.

To know the properties of herbs and minerals, the causes of rain and drought and the mystery of life and death; all such things must have excited the wonder of early philosphers, and stimulated them to find solutions to problems that were doubtless often thrust on their attention in the most practical form by the importunate demands of their clients, who expected them not merely to understand but to regulate the great processes of nature for the good of humanity. This is not hocus-pocus. It is life counseling.

Granted, such relationships between nature, healers, their societies, their patients, and their remedies are for the most part, long gone. Yet some aspects of this relationship do still exist, although they are now covert. Where they exist, they are often part of the vast medical underground called alternative healing.

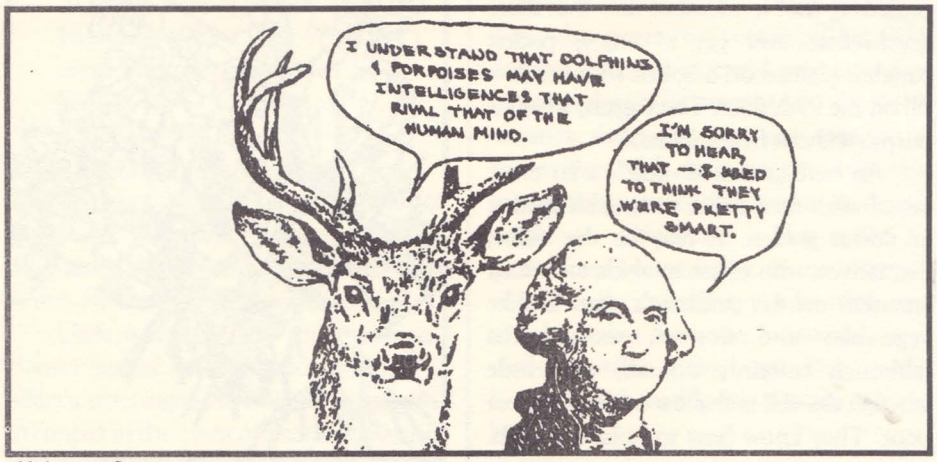
As far as the medical establishment is concerned, stubborn old notions about entranced shamans, about the garden as a pharmacy, about ancient healing methods founded on herbal cures like 'chaste tree' and 'false unicorn root' and 'eyebright', about healers spending years developing their own specialized powers to attune to plants; they now tell us are, at best, patently romantic, and at worst medically frivolous. However, the brisk sales of herb books demonstrates that a large minority still harbors a very modern longing to retain and incorporate into their own lives at least a scrap of this ancient lore. If anything, this alternative to standard medicine is looking better and better as M.D.'s continue to charge more and money for what often seems like less and less healing.

Any gardener who collects herbs also accrues a basic understanding of what it means to actually be an herbalist. Whenever we research the history, the active ingredients, and the cures attributed to the new plants added to the herb garden, we are also drawing closer to that ancient system of knowledge about interspecies communication. We find ourselves able to distinguish at a whiff the difference between French and English lavender. Or we learn that the Pied Piper of Hamlin may have used more than music to lure the rats out of town. Legend suggests that he also employed valerian (which smells like dirty socks and tastes like the proverbial bitter herb) and which is known to intoxicate both cats and rats.

If it all sounds a bit too quaint or even silly, then also realize that modern medicine, in its sometimes maladroit role as cultural arbiter of postmodern reasonableness, also agrees that valerian works quite well as a sleep inducer and general anxiety assuager. Valium derives from it. In other words, whether you make your obeisance to the American Medical Association or naturopathy or even the wicked witch in Snow White–if you drink valerian tea, you can bet the bank it is going to calm you down. In fact, the the powers of such herbs as valerian explain why a full one/quarter of all prescriptions dispensed in the United States today contain active agents derived directly from plants. The distinguished pharmacological historian, Norman Farnsworth, wrote of traditional Chinese herbal medicine, "could it have survived for 3000 years if the entire populace was being served placebo medications."

While some people believe passionately in herbal healing, many others, just as passionately, employ the word *quackery* as a catch-all phrase to describe "unprofessional" medicine. That is the reason just about every book and article written on the subject of herbal remedies includes a disclaimer to serve as a judicious response to the Federal Drug Administration, the malpractice industry, and of course the American Medical Association.

But an all-inclusive disclaimer implies something insidious–for example, that the *preparation* of calendula skin cream involves a taboo knowledge conventionally regarded to be the exclusive domain of medical doctors, pharmacists, and especially drug companies. Nonetheless, disclaimers do have their value. They serve


I UNDERSTAND THAT DOLPHINS & PORPOISES MAY HAVE INTELLIGENCES THAT RIVAL THAT OF THE HUMAN MIND.
I'M SORRY TO HEAR THAT — I USED TO THINK THEY WERE PRETTY SMART.

Unknown Source

to warn parents to keep such plants as hellebores, aconitums, foxgloves, and lobelias out of the mouths of the ignorant and the very young.

On that note, this newsletter's own account of herbal healing includes this disclaimer:

Only thoughtful people, careful people, should study, grow, and take herbal remedies. For all the rest, know thyself.

Announcements

Two ICERC conferences

The whale and dolphin organization, ICERC, has grown rapidly, now with offices in Australia, Japan, and in Europe. Next spring (1996) both the Japanese and the European contingents plan to hold international cetacean conferences: the Japanese in April and the Europeans in May.

I expect the Japanese conference to equal or surpass their last conference held in June 1994. That one took the form of a traveling roadshow for the presenters. Several whale experts visited many parts of the country to hold symposia, presentations, performances, and whale-watching outings. Their spring '96 conference will focus on the positive relations developing between humans and cetaceans around the world. It should be well worth the time and outlay of funds for anyone wishing to make the trip over there. Japan in April is an extraordinary experience. For more information contact:

ICERC–Japan,
2F, 3-37-12, Nishihara
Shibuya-Ku, Tokyo T-151,
JAPAN.
FAX: 81.3.5453.0602

The European conference is slightly more environmental in its general theme. The main event will take place in Belgium. For those unable to attend in the flesh, a virtual conference will simultaneously unfold on the Internet. The sponsors are currently organizing a second venue in the Canary Islands to permit confreres to swim with pilot whales as part of the overall experience. For more information write:

Claude Traks
ICERC-Europe
70 Rue Roodenbach
1060 Brussels,
Belgium.
FAX: (322)346.43.65

The Internet

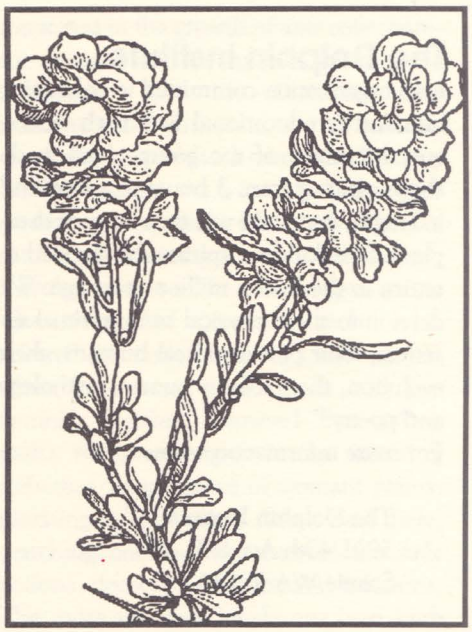
The Internet grows amidst mixed reviews. I sometimes think of it as a communication revolution for couch potatos. I consider Email and Usenet to be the most revolutionary, the most useful, and the least cloying of its many features. Not without reason, these two are both the most established features, the features that have the best chance of permanently altering our sense of global communication and community.

I monitor the Usenet newgroup alt.animals.dolphin on a dail, basis and find it to be the best forum for discussing the interests represented by this organization. Find me there.

Here's the interspecies email address: *jnollman@pacificrim.net*, just in case any member would like to communicate with this office directly. Don't be shy.

The much ballyhooed World Wide Web I find more problematic. Pundits say there is an awful lot of Web to surf, although that quickly loses its glamor unless you're someone with more time than discrimination. In the Web's defense, it is still fairly new. At this early date, it seems to serve best those computer buffs with a self-referential interest in computers.

Unfortunately, because graphics are the thing, too much of the rest of the WWW–at least at this stage in its development–has the look and feel of airplane magazines, or maybe junkmail in catchy envelopes. So when your favorite magazine informs you in capitol letters (with several explanation points), that they



Hop Sage

now have a homepage on the WWW, consider their gusto to be naive at best, and a potential waste of your time at worst.

Having said that, it may sound ironic to discover that all this criticism is a build-up to announce IC's new homepage. We have plunged ahead in this matter fully expecting the Web to grow and mellow. Hopefully, our website is more informational than glitzy. It includes the full text of a few recent newsletters, a sound sample of our music with orcas, a few illustrations, a membership form, and a description of the sperm whale project.

Ironically, no one in this office has had much to do with its creation. Because time and space are nonexistent on the Net, the Interspecies Homepage lives on the CERN Switzerland WWW virtual library under whales. Our homepage was constructed and is currently maintained by a very savvy and devoted whale lover (and CERN physics professor), Rauno Lauhakangas, who lives in Helsinki Finland. Check us out at:

HTTP://www.physics.helsinki.fi/whale/intersp/homepage

Colleagues

Closer to home, and less virtual in context, a few organizations merit a closer look by our members.

The Dolphin Institute

is an organization committed to enhancing humanity's educational link with cetaceans. Members of the group lead workshops ranging from 3 hours to a weekend in length, that "take you on a journey to explore these kindred spirits who decided to return to the sea 65 million years ago. We delve into their physical and spiritual essences, their power to heal humans, their evolution, their role in human mythology and poetry."
For more information write:

The Dolphin Institute
5901 40th Ave SW, #3
Seattle WA 98136.

The Institute for Deep Ecology

was founded by ministers, and brings a spiritual perspective to the environmental table. Their educational programs promote a new form of envionmental leadership training which combines contemplative pratice, intellectual rigor, and experience. Their upcoming major event is a "Summer Training in Applied Deep Ecology" and includes some well known teachers including Joanna Macy, Bill DeVall, and Fritz Hull. Write to them at:

IDE
PO Box 1050
Occidental CA 95465.

EarthSave

I first heard about this energetic group after the Interspecies mailbox started filling up with requests for membership generated by a listing in John Robbins bestseller, *Diet for A New America*. Robbins' book is an encyclopedic account of why a meat diet destroys the planet as well as our own health. EarthSave Foundation is the organization that grew up around the book. Their newsletter is informative for anyone concerned about the things they put into their mouths.

Earthsave
706 Frederick St
Santa Cruz, CA 95062.

Linda Tellington-Jones

may be the best-known animal therapist in the world. My strongest image of her occurred on one of our own orca projects. It was midnight. Pitch black. Several orcas were in our bay lobtailing and breaching. I cast a flashlight on a three-person kayak that was paddled by Buddhist teacher Joan Halifax. Linda was standing up in the front hole of the kayak singing passionate made-up songs to the orcas accompanied by a Tibetan Lama who spoke no English, Geganla Rinpoche, who sat in the middle compartment fingering his prayer beads and loudly chanting his prayers.

Linda's organization TTeam International teaches animal care providers around the world how they can bring more wisdom, gentleness, and healing to their work. For more info and a newsletter with an exhaustive schedule of events write to:

TTeam Intl.
PO Box 3793
Santa Fe, NM, 87501.

The Dolphin Database

is a clearinghouse of marine mammal information. Their quarterly newsletter serves as both a forum and a communication source for anyone involved with whale and dolphin education, conservation, and science. This newsletter is divided into sections focusing on publications, directories, conferences, events, and action alerts. The people who put it out are volunteers. Give it a look by writing to:

Dolphin Data Base News
321 High School Rd NE #374
Bainbridge island, WA 98110
email frohoff@netcom.com

The Seti Homepage

This is one of the most intriguing sites on the World Wide Web: a library housing a huge amount of information on SETI (the search for extraterrestrial intelligence).

Unfortunately, the organization's charter seems woefully shortsighted. It offers a strict regime of what to do and who to contact in the event of a contact, virtually assuming that the person will be a technician, likely an enterprising radio astronomer who suddenly starts receiving signals from some distant star cluster. But what do we do if its music played over the FM radio in 4/4 time with an emphasis on the upbeats?

The charter concludes that "no response to a signal or other evidence of extraterrestrial intelligence should be sent until appropriate international consultations have taken place...The SETI Committee of the International Academy of Astronautics should initiate and maintain a current list of willing representatives from each of the international institutions listed above, as well as other individuals with relevant skills, and should make that list continuously available through the Secretariat of the International Academy of Astronautics."

The trouble with this official language with its hierarchical command structure is that the so-called "individuals with relevent skills" are almost certain to be all scientists and politicians. I would wager it won't unfold that way. My own scenario for first contact would emphasize not data, but spirit, community, children, creativity. As in the movie *Close Encounters*, I would promote music as the most appropriate vehicle for communication. I fantasize our visionaries meeting their visionaries, our mothers greeting their mothers, and pray it won't be our engineers and politicians meeting their engineers and their politicians.

After I contacted the SETI website, I received a note describing a paper written by Lori Morino, a psychologist from Emory University. Ms. Morino writes that all the various methods people have developed over the years to communicate with dolphins offers an essential primer on how to proceed with extraterrestrials. In it own manner, the paper gives new meaning to the passion of all those people around the world who go out of their way to swim with dolphins. Of course it also raises the persnickety issue of why so many people who do seek out dolphins in the wild, seem to believe that these sea mammals are already emissaries from the Star system Sirius. Small world, Big Ocean. Strange bedfellows.

To find the SETI homepage use a Web Browser and go to :

http://www.metrolink.com/seti/homepage/

The Whale Homepage

is probably the most informative and most ambitious place on the WWW to find information about whales and dolphins. It's founder, Rauno Lauhakangas, started the page after his son demanded he do something constructive to help save the whales. His response was making this Web area, which started out by focusing on whalewatching activities around the world. It now includes just about anything that sheds a positive light on the interaction between humans and cetaceans. It is clearly working: this site now records over 60,000 people a week making use of its ample resources. The subject matter is divided up by countries, by global areas, and occasionally by topic. I was especially touched by a day-by-day account from the Azores about a group of researchers who see sperm whales in quite large numbers during the late spring. This web site is, of course the place where IC also has its own featured homepage.

To find the whale homepage use a Web Browser and go to :

http://www.physics.helsinki.fi/whale/

Medieval Apothecary

Ecopsychology Institute

Bulky words are too often the unhappy result when professions merge to focus on previously unfocused commonalities. Someone needs to invent a new word to describe this crucial idea. Jane Goodall describes its meaning when she writes: "ecopsychology provides a new dimension to the environmental movement, suggesting that by living in harmony with the natural world we shall not only help to save our planet from ultimate destruction, but shall also improve our mental health and be happier, more fulfilled human beings.

I find the idea intriguing; have always believed that to win at the Capitalist game a player must either have a huge head-start over the rest of us or be dysfunctional on a level of both community and ecology. Yet our culture applauds this dysfunctionality by calling it success. We applaud the cultural prerogative to keep this dysfunctional ignorance alive and well by referring to it as progress.

So much for ecosemantics.

The group's wonderful newsletter is essential reading for anyone exploring the cusp where human contentment, health, dreams, shame, megalomania, and guilt meet nature. Send for information at:

The Ecopsychology Institute
California State U, Hayward
25800 Carlos Bee Blvd
Hayward CA 94542

Borderlands Foundation

was founded in 1945 to conduct scientific investigation into realms normally beyond the range of human perception and physical measurement. IC used their extensive resources a few years ago when we were exploring a way to construct a musical instrument that would respond to the Aurora Borealis at the Geomagnetic North Pole in central Greenland.

Their quarterly magazine is a refreshing guide for anyone interested in keeping up with new research in energy sources—sometimes previously unexplored and sometimes discredited by established science. The 50 page issue in front me contains articles on such subjects as measuring chi energy, telluric signals, radionics, and an ingenious way to link a voltmeter to a computer to pinpoint the unique accupuncture points on each individual human body. For more info write:

Borderlands
PO Box 220
Bayside CA 95524

The Herb Book

by John B Lust, Bantam 1983

This is a cross-referenced encyclopedia of herbs, herbal lore, and herbal healing. It could serve as the only book most of us would ever need to know what to use for what ailment. The only thing it lacks is a section on how to grow the plants.

...An herb is a non-woody plant that dies down to the ground after flowering. The term *herb* is is often applied more generally to any plant, part or all of which has been used for such purposes as medical treatment, nutritional value, food seasoning, or coloring and dying of other substances.

...The first known Chinese herb book dating from about 2700 BC, lists 365 medicinal plants and their uses—including *ma huang*, the shrub that introduced the drug *ephedrine* to modern medicine

The Holistic Herbal

by David Hoffman, Element Books, England, 1988

Whereas the other book is quantitative, this one is qualititative; focuses on a philosophy of healing, ecology, and lifestyle. It is the book to read to discover the connections between herbs, people and planet.

...Holistic medicine views health as a positive state, not as the absence of disease. It emphasizes the uniqueness of the individual and the importance of tailoring treatment to meet each person's needs. The therapeutic approaches employed are aimed at mobilizing the person's innate capacity for self-healing.